UNIT NAME:	**CREATED BY:**	**SUBJECTS:**	**LEVEL:**
Native Americans in Idaho	Katie Sparhawk	Idaho History and ELA	Fourth Grade

Unit Rational

This unit allows students to meet many ELA standards while engaging in discussions and inquiry activities connected to Idaho History. Instead of trying to meet the standards for both subjects separately, this unit helps teachers to focus on the standards of ELA and social studies simultaneously. Students must learn to work cooperatively to be successful in college and their future careers. This unit focuses on students working in small groups to complete a short research project on a Native American tribe. Students will become experts capable of sharing their knowledge with other students.

Essential Questions

- How do cultures form and evolve?
- Why should we study other cultures?
- How do cultures influence individuals?

Enduring Understandings

- Culture is the way of life of a group of people who share similar beliefs and customs.
- Everyone has a culture. It shapes how we see ourselves, others, and the world.
- Understanding other cultures can be difficult because people see the world in different ways.
- People behave as they do because of the things they believe in and value.
- Beliefs and values vary from culture to culture.
- In spite of significant differences, there are cultural universals that can bring people together.

Common Core Focus Standards	Student Friendly Learning Targets
Reading ▪ **RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	**Reading** ▪ I can identify key details and examples in a text. ▪ I can explain the difference between explicit and inferred information. ▪ I can explain how details and examples from the text support making inferences.

▪ **RI.4.3** Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.	▪ I can identify events, procedures, ideas, and concepts in an informational text. ▪ I can explain why the events, procedures, ideas, and concepts in an informational text occurred. ▪ I can use specific information in the text to support my explanation.
▪ **RI.4.9** Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.	▪ I can identify information from two texts on the same topic. ▪ I can integrate information from two texts on the same topic.
Writing	**Writing**
▪ **W.4.7** Conduct short research projects that build knowledge through investigation of different aspects of a topic.	▪ I can conduct a short research project to build knowledge about a topic.
Speaking and Listening	**Speaking and Listening**
▪ **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.	▪ I can prepare for a class discussion and participate by responding to things others say. ▪ I can follow agreed upon rules for class discussions and carry out my assigned roles. ▪ I can ask questions to clear up my confusion about a presentation. ▪ I can make comments that contribute to a discussion. ▪ I can explain my own ideas and understanding as they connect to the discussion.
▪ **SL.4.4** Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace	▪ I can speak clearly and audibly while reporting on a topic or telling a story or experience in an organized manner.

Culminating Activity

Description: Students will work in small groups to conduct a short research project on Idaho's Native American tribes. After gathering information on their topics, each group will create an audio and/or visual aid that could be used as part of an exhibit in a children's museum. Such audio-visual aids might include PowerPoint presentations, posters, videos, brochures, etc. Students will also prepare a brief (5-10 minutes) presentation on their topic. They will assume the roles of museum docents and teach the rest of the class about their topic.

Objectives:

- Students will work with a small group to conduct a short research project on a Native American tribe.
- Students will create an audio and/or visual aid using their research findings.
- Students will orally present information about their research to their classmates.

Assessment: An analytic rubric will be used to assess the audio and/or visual aid and presentation created by each group. Students will also complete a self-evaluation of their participation in the group project. Both scoring guides can be found in Appendix D.

Frontloading

- Students will experience a similar research project at the beginning of the unit, as the whole class participates in a documents based inquiry on the Nez Perce tribe.
- The teacher will conduct a discussion of children's museums and docents to aide students in designing their projects with the appropriate audience and purpose in mind.

Day 1	**Documents Based Inquiry on Nez Perce Tribe: Part One**	
Objective	▪ Students will work with a small group to conduct a short research project on the Nez Perce tribe.	
Idaho Core Standards	**RI.4.9** Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably **W.4.7** Conduct short research projects that build knowledge through investigation of different aspects of a topic. **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.	
Materials	phase one packets: visuals and media clips (Appendix A) phase two packets: written documents (Appendix A) note catchers (Appendix A)	
Vocabulary	**Academic:** graphic organizer note catcher essential phase	**Domain Specific:** culture tribe Nez Perce
Procedures	1. Explain the note catcher for today's documents based inquiry. Introduce the essential questions. 2. Divide students into groups of three or four. 3. Pass out phase one packets. Give students time to study the materials and write down their notices and wonders. Students should work independently during this step of the activity. 4. Allow students to share their findings with their small groups. 5. Ask for volunteers to share their findings with the whole group. Remember the teacher is a facilitator. He or she should not be adding information to the discussion. 6. Pass out phase two packets. Give students time to study the materials and write down their notices and wonders. Students should work independently.	

	7. Allow students to share their findings with their small groups. 8. Ask for volunteers to share their findings with the whole group. 9. Give instructions for phase three. Ask students to use the information they have gathered from multiple sources to answer the essential questions introduced at the beginning of the activity. Students should work independently. 10. Allow students to share their ideas within their small groups. 11. Ask for volunteers to share their thoughts with the whole group. 12. Challenge students to continue reflecting on the essential questions and what they have learned about the Nez Perce. Ask them to come to class tomorrow prepared to work together on a presentation plan and audio-visual aid about the culture of the Nez Perce tribe.
Assessment	▪ Students will be assessed informally as the teacher circulates through the room listening to the discussions of the small groups and during whole group discussions. ▪ Formative assessment: student note catchers
Scaffolds and Extensions	▪ Have students write down their preliminary thoughts about the essential questions to use as a comparison to their thoughts at the conclusion of the activity and/or unit. ▪ Consider the needs of all students as you assign groups. ▪ The visual phase of this project will help ELL students and struggling readers to engage in the activity. Varying levels of text in the written documents packet will also assist these students. ▪ Advanced students can be challenged to engage in further research involving any of their "wonders" that were not addressed in the text provided.

Days 2 and 3	**Documents Based Inquiry on Nez Perce Tribe: Part Two**	
Objectives	▪ Students will work together as a class to create a presentation plan about the Nez Perce tribe using their research findings. ▪ Students will brainstorm a list of possible audio-visual aids that could be used with the presentation.	
Idaho Core Standards	**RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. **RI.4.3** Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. **W.4.2** Write informative/explanatory texts to examine a topic and convey ideas and information clearly. **RI.4.9** Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.	
Materials	phase one packets phase two packets performance task instructions and rubric (Appendix D)	
Vocabulary	**Academic:** plan presentation informative text culture	**Domain Specific:** culture tribe Nez Perce
Procedures	1. Review yesterday's documents based inquiry. 2. Introduce students to the performance task piece of the inquiry. Include a discussion of the scoring rubric designed to fit this task. Let students know that these same documents will be used for their final project.	

	3. As a class, brainstorm possible audio-visual aids that would meet the requirements of the performance task. 4. Model the steps needed to create a plan for a presentation. Students should be encouraged to help in the creation this plan. 5. Once the plan is complete, ask students to score it using the rubric provided. After students have assessed the plan, go through the rubric together and discuss the scores. (This process will be slightly different than the teacher's scoring of the summative assessment because a plan is being scored instead of an actual presentation.) 6. Let students know that they will be completing a similar task at the conclusion of the unit. They will work with a small group to research a Native American tribe from Idaho. They will use their research to create a presentation and audio-visual aid that they will share with their classmates as they present what they have learned about their tribe. Each group is responsible for teaching their classmates about their tribe's culture.
Assessment	▪ Students will be informally assessed on their participation in the creation of a presentation plan and list of possible audio-visual aids on the Nez Perce tribe
Scaffolds and Extensions	▪ This entire activity is a scaffold for the culminating activity. The teacher models as much as he or she needs to assist in the creation of a presentation plan and list of possible audio-visual aids on the Nez Perce tribe. ▪ Advanced students may be asked to add input from their independent research conducted after part one of the inquiry. ▪ Some classes may only require one day to complete this lesson, so teachers should plan accordingly.

Day 4	**Overview of Native Americans in Idaho**	
Objectives	▪ Students will participate in a close reading of informational text. ▪ Students will answer text dependent questions with appropriate evidence from the text.	
Idaho Core Standards	▪ **RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. ▪ **RI.4.3** Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.	
Materials	chapter 3, "Native Americans," from *A Rendezvous with Idaho History* (Appendix B) -Flesch-Kincaid 4.5, ATOS 5.9, Lexile 730L post-it notes text dependent questions (Appendix B)	
Vocabulary	**Academic:** annotate/annotation section strategy evidence	**Domain Specific:** culture pictograph tribe petroglyph mortar shelter pestle
Procedures	1. Ask students to open their Idaho History books to chapter three. 2. Model the annotation style you would like students to try using the first section of the chapter. 3. Give students several post-it notes, and ask them to carefully read pages 44-50 using the annotation strategies and symbols you modeled. 4. When students have finished reading, have them pair up and share their annotations. Students can work together to find answers to questions, understand confusing parts, etc. 5. Come back as a whole group and ask students to share what they found important, confusing, etc. Discuss unfamiliar vocabulary words and ensure that key points are covered. 6. Have students reread the chapter as they look for the answers to text-dependent questions. You may have students complete this task individually or with their partners.	

	7. Discuss these questions as a whole group to address any misunderstandings. 8. Consider the unit's essential questions in relation to this text.
Assessment	▪ Students will be informally assessed as the teacher moves through the room during the annotation and close reading activity. ▪ Formative assessment: text dependent questions
Scaffolds and Extensions	▪ ELL students and struggling readers could be assigned one section of the chapter to study. They could then take turns reporting their findings to a small group. This will ensure they still have access to the entire chapter. ▪ Consider pairing up ELL and struggling readers with more advanced students as they discuss their annotations. ▪ Also consider pairing up advanced students with other advanced students to allow for a deeper discussion of the text. ▪ For students needing extra help, write the page numbers where the answers to the text dependent questions can be found on the question sheet given to the students.

Days 5 and 6	**Native American Legends: Coyote Stories**
Objectives	▪ Students will participate in a close reading of an informational text. ▪ Students will participate in a close reading of a literary text. ▪ Students will understand how a group's legends and stories influence its culture.
Idaho Core Standards	**RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

	RI.4.3 Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.	
Materials	copies of the article "Coyote Stories" from the November, 2003 edition of *Prospector: The Newsletter of the Idaho State Historical Society's Junior Historian Program* (Appendix C) - Flesch-Kincaid 9.0, ATOS 7.4, Lexile 1120L copies of the coyote story, "Heart of the Monster" (Appendix C) -Flesch-Kincaid 3.8, ATOS 4.9, Lexile 630L alternate story: "Indian Legend: Birth of the Nez Perce" (Appendix C) -Flesch-Kincaid 6.4, ATOS 6.1, Lexile 840L post-it notes	
Vocabulary	**Academic:** annotate/annotation culture	**Domain Specific:** oral storytelling coyote story
Procedures	1. Review the annotation symbols learned in the previous lesson. 2. Provide students with post-it notes and a copy of the article "Coyote Stories." 3. Ask students to carefully read the article using the annotation system. 4. Allow students to discuss their annotations with a partner or small group. 5. Discuss their ideas and questions as a whole group. Ask students to identify the components of a coyote story. 6. Facilitate a discussion on how literature and oral storytelling impacts and influences culture. 7. Provide students with a copy of "Heart of the Monster." 8. As students read the story, ask them to note places that contain elements of a coyote story. Let them know that they are going to prove this text qualifies as a coyote story when they finish reading. 9. After reading the story once, have students reread it with a partner. During this second reading, partners should discuss their evidence and make any changes they feel are needed to their annotations.	

	10. Discuss the story as a whole group, and ask students to prove it qualifies as a coyote story. 11. Optional: If you have time, consider having students write their own coyote stories.
Assessment	▪ Students will be informally assessed on their participation in annotating and discussing the key characteristics of a coyote story. ▪ Student written coyote stories could also be used as a formative assessment.
Scaffolds and Extensions	▪ Depending on the needs of your class, consider using multiple coyote stories of various reading levels. ▪ Reading and discussing the coyote stories with a partner will assist ELL and struggling readers. ▪ If students are asked to write their own stories, ELL students might draw pictures and tell their stories orally. ▪ Advanced students could be challenged to create a coyote story picture book to share with younger children in the school.

Day 7	**Introduction to Native American Research Project**	
Objectives	▪ Students will work with a small group to conduct a short research project on a Native American tribe.	
Idaho Core Standards	▪ **W.4.7** Conduct short research projects that build knowledge through investigation of different aspects of a topic.	
Materials	project requirement sheets (Appendix D) scoring rubrics (Appendix D) group planning sheets (Appendix D)	
Vocabulary	**Academic:** research audio-visual aid presentation	**Domain Specific:** Kootenai Kalispel Coeur d'Alene

	museum docent	Shoshone Bannock
Procedures	1. Re-introduce students to the culminating project for this unit. Discuss the project requirements and go over the scoring rubric. 2. Divide students into small groups. Consider group placement carefully, to ensure the success of all students. Make sure you have at least five groups. If you have a large class, more than one group can be assigned the same tribe. 3. Assign or have students randomly select a topic. Each group will be responsible for one of the following tribes: Kootenai, Kalispel, Coeur d'Alene, Shoshone, Bannock. 4. Give students time to discuss their topic and break it up into smaller segments. Each group member should be given a specific assignment to research. The teacher may need to help groups refocus their plans into more manageable pieces. 5. Have each group select a recorder to keep track of plans, questions, resource materials, etc. They should also select a leader to head up the project and keep everyone on task. Assign other roles as desired. 6. The recorder should complete an investigation planning sheet, as the group makes a plan for their project. Consider making a copy of this sheet for all group members.	
Assessment	▪ Groups will be assessed on their investigation planning sheet.	
Scaffolds and Extensions	▪ If you think students will struggle breaking up their main topic into subtopics, brainstorm subtopic ideas as a whole class before having groups make research assignments. ▪ Assist groups in adjusting any assignments you feel will be too overwhelming.	

Days 8-10	**Native American Research Project- Investigation**	
Objectives	▪ Students will research a subtopic of their group investigation on a Native American tribe. ▪ Students will record important information about their topics for use in their audio and/or visual aid and presentation.	
Idaho Core Standards	**RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. **RI.4.3** Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. **RI.4.9** Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably. **W.4.7** Conduct short research projects that build knowledge through investigation of different aspects of a topic. **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.	
Materials	variety of research materials on Native American tribes access to Internet, library, etc. note catcher for research findings (Appendix D)	
Vocabulary	**Academic:** research cite evidence explain integrate	**Domain Specific:** *will vary based on research materials
Procedures	1. Give students time to research their assigned topics. They may use classroom materials, the Internet, the school library, etc. 2. Make sure groups meet each day to discuss their findings. They should analyze, evaluate, and select the materials best suited to their needs. The group leader conducts the meeting, and the recorder creates a record of items discussed.	

	3. The teacher works with each group to keep them focused, to assist in understanding of complicated materials, and to guide them to additional resources.
Assessment	▪ Students will be assessed on their note catchers and participation in the research process.
Scaffolds and Extensions	▪ Encourage advanced students to visit public libraries, community experts, etc. as they research their topics. ▪ Make sure research materials of varying reading levels are accessible so all students can participate in the project.

Days 11-13	**Native American Research Project- Preparing for Presentations**
Objective	▪ Students will work with a small group to create an audio and/or visual aid about the Native American tribe they have researched. These may include PowerPoint presentations, brochures, posters, screencasts, etc. ▪ Students will plan and organize a group presentation on their Native American tribe.
Idaho Core Standards	**RL.4.1** and **RI.4.1** Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. **RI.4.3** Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. **RI.4.9** Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably. **W.4.7** Conduct short research projects that build knowledge through investigation of different aspects of a topic. **SL.4.1** Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher led) with diverse partners on *grade 4 topics and texts*, building on others' ideas and expressing their own clearly.
Materials	access to computers art supplies: rulers, scissors, markers, poster board, etc. presentation planning sheet (Appendix D)

Vocabulary	**Academic:** presentation audio-visual aid	**Domain Specific:** *will vary based on research findings
Procedures	1. Guide students in identifying the most important information they have found about their topics. Give them time to sort through their research and decide what their classmates need to learn about their topics and how they will present it effectively. 2. Distribute and explain the presentation planning sheet. Each group will create a presentation plan that involves all group members in some way. Groups must have an oral presentation as well as an audio-visual aid. 3. Each group should also create a brief assessment for their classmates to complete at the conclusion of the presentation. They may give a quiz, create an assignment, play a game, etc. to monitor their classmates understanding. Group members are responsible for grading and/or providing feedback to their classmates regarding their assessment.	
Assessment	▪ Students will be assessed on their presentation planning sheets and student assessment piece.	
Scaffolds and Extensions	▪ ELL students and struggling readers might be assigned a visual or oral part of the group presentation. ▪ Advanced students might be challenged to include both audio and visual aids in their presentation.	

Days 14-15	**Native American Research Project- Presentations and Culminating Discussion**
Objectives	▪ Students will work as a small group to give a presentation on a Native American tribe. Presentations will include audio and/or visual aids. ▪ Students will participate in a culminating discussion of the unit's essential questions about culture.
Idaho Core Standards	**SL.4.4** Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace
Materials	*will vary depending on group presentations computer and projector for showing multimedia presentations will likely be needed self and group evaluation forms

Vocabulary	**Academic:** culture presentation assessment	**Domain Specific:** *will vary depending on presentations
Procedures	1. Review expectations for appropriate audience behavior. 2. Proceed with group presentations and assessments. 3. Have students complete self and group evaluations. 4. Facilitate a final discussion of the unit's essential questions after the final presentation.	
Assessment	▪ Summative assessment: use scoring rubric to assess group presentations ▪ Self-assessment: self and group evaluations	
Scaffolds and Extensions	▪ Appropriate scaffolding and extension activities were previously built in to the presentation requirements. ▪ If students wrote down their initial thoughts about the essential questions, compare them with students' current ideas about culture.	

Appendix A

Name _____ Date _____

Documents Based Inquiry: Nez Perce Tribe

How do cultures form and evolve?
Why should we study other cultures?
How do cultures influence individuals?

Phase One: Visuals and Audio	
Notices	Wonders

Phase Two: Written Documents	
Notices	Wonders

Phase Three: Synthesis

1. Look over your notices. What categories can you create to organize your information? How do these categories relate to culture?

2. How do cultures form and evolve?

3. Why should we study other cultures?

4. How do cultures influence individuals?

Documents Based Inquiry Resources

Phase One: Visuals and Audio

- **Video Clips**

  http://www.cr.nps.gov/museum/exhibits/nepe/video.html

  - Clip 2: Traditional Homeland
  - Other clips from this link could be used if desired.

- **Audio Clips**
  - Nez Perce Music
    http://www.youtube.com/watch?v=9dLezVURx88

- **Images**
  - women
  - man
  - child
  - dress
  - man's shirt
  - petroglyphs
  - preparing salmon
  - basket
  - beading and weaving
  - tipi
  - drummers
  - coyote stories

Phase Two: Written Documents

- "The Nez Perce" from *A Rendezvous with Idaho History* (Flesch-Kincaid 4.5, ATOS 5.9, Lexile 730L)

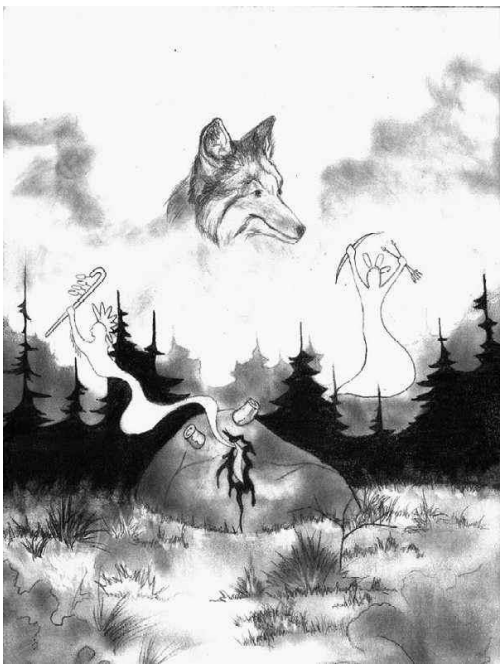
- "Central Idaho Indians" from *Idaho History: Discovering Tomorrow through Yesterday* (Flesch-Kincaid 10.2, ATOS 9.5, Lexile 730L)

- "Nez Perce" from *The Idaho Adventure* (Flesch-Kincaid 5.6, ATOS 5.7, Lexile 1130L)

- "The Nez Perce Tribe" from *The Story of Idaho* (Flesch-Kincaid 6.2, ATOS 6.7, Lexile 810L)

- United States Department of Agriculture :Forest Service
  - "Life Skills and Traditions" (Flesch-Kincaid Level- 6.7, ATOS- 7.4, Lexile-1050L)
  - http://www.fs.usda.gov/detail/npnht/learningcenter/history-culture/?cid=fsbdev3_055783

- Nez Perce Tribe Website
  - "Frequently Asked Questions" (Flesch-Kincaid Level- 8.8, ATOS- 8.7, Lexile- 1170L)
  - http://www.nezperce.org/Official/FrequentlyAskedQ.htm



United States Department of Agriculture
Forest Service

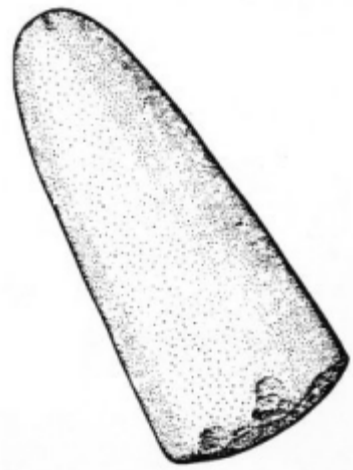
Life Skills & Traditions

Long ago, Indian families had everyday lives much like we do today. Homes had to be built and kept neat. Treasures, tools and toys had to be carefully stored. Food had to be prepared for storage and cooked. Clothes had to be made and repaired. People found different ways to do these things, depending on what their homeland(s) offered.

"What's for dinner!"

When Europeans came to the New World, they found the Indians eating unusual foods. The Europeans had never seen or tasted corn, potatoes, tomatoes, or melons -- all grown in Indian gardens. Indians also showed them how to grow beans, squash, and pumpkins.

When Columbus landed in the Americas, he discovered people tending cornfields 18 miles long.



Pestle used for grinding roots and plants

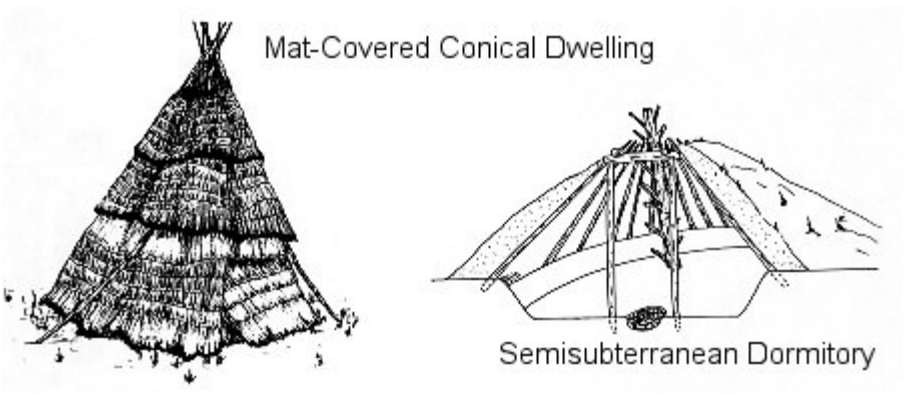
Huckleberries grow low to the ground in the mountains; they are similar to blueberries but are smaller and more tasty. They are still a favorite of the Nez Perce of others today; they are used in jams, jellies, and pies.

Huckleberries and other berries -- such as serviceberries and currants -- were often used by the Nez Perce to make a staple food called pemmican.

Meat is sliced very thin, then dried, and then pounded or ground with stones to a dry powder. Chopped dried berries are added to the powdered meat, and then melted fat (such as deer fat or buffalo fat) is mixed in.

This mixture, when finished, would keep well and was very tasty and nutritious. The closest thing we have to this today would be rather like mincemeat pie, which is usually a mixture of meat and fruits and spices.

The Tipi



The Indians on the Plains hunted the huge herds of buffalo that roamed the grasslands. They used the meat, the hides, the bones, and virtually all parts of the buffalo to make almost everything they needed. The buffalo didn't stay in one place, but roamed across the prairies in search of areas where grass was plentiful. The people followed them, and so they needed portable homes that could be moved quickly and easily.

Some Indians who did not move around so much made homes from sticks and poles and bark -- these were called wickiups, like the one on the left below. It's pronounced "wicky up."

The Nez Perce and other tribes called their beautiful portable homes "tipis." You will often see the word spelled tepees or teepees, but the correct spelling is tipi. It means "living place."

Tipis were made from buffalo skins held up by poles. The poles were most often made from lodgepole pine -- so named because the trees grow tall and slender and strong and are just the right size and strength for tipi poles or "lodge" poles. The bark is removed from the tree as soon as the tree is cut down; if the bark is left on the tree for very long it hardens up and can't be removed. The peeled poles are pretty and strong.

It took between 10 and 40 hides for one tipi, depending upon how big the buffalo were and how big the tipi was, and new tipis were made in the spring to replace old ones that had worn out. Modern tipis are made from canvas.

The inside and outside of a tipi was often decorated with "paint" made from natural dyes and colors. The front of the tipi was laced together with sticks, and the top of the tipi had "smoke flaps" that could be held open with poles to let smoke out, or folded shut to keep out snow and rain. In the heat of summer, the bottom could be rolled up to let a cool breeze pass through.

The big difference between a tent and a tipi is the tipi's liner. This is a short wall of hides that is strung around the poles on the inside of the tipi cover. It makes the tipi like an "envelope house" where the cold air from outside enters at the bottom of the tipi cover, goes up several feet between the cover and the liner, then enters the tipi already pre-warmed. It creates a ventilation system that ensures that the tipi is cool in summer, warm in winter, and not nearly so smoky or wet as a tent. It's an engineering marvel.

Oftentimes in the spring, all the members of a tribe gathered at one great camp. A council tipi or "lodge" was built in the center and the different bands or family groups put their tipis in a circle around it. Each band had a certain section of the circle so that people could find each other easily. A person would always know where to find an old friend because their tipi would be in the same place each spring.

When women gathered together to work on a new tipi, they enjoyed a special feast. It took about a day for them to make a new tipi.

When it was time to move the tipis, the women did the work, too. Generally speaking, two people who are taking their time can put up or "pitch" a large tipi in about 20 minutes. In contests, though, two Indian women could put up a tipi in less than three minutes! When it was time to move, the women would take down (or "strike") the tipi; it was rolled up and tied to a travois, along with the other things to be moved.

Drumbeats

Indians traditionally used drums with most dances and songs -- and they still do. Drums can be made from many different materials; the simplest drum was a hollow log with a piece of rawhide covering the end. The drummer tapped on the rawhide "drum head" with his hands or a stick.

"Water drums" were used by some tribes; a log was hollowed out on one end and about an inch of water was poured inside. A hide (from buffalo or deer or other animals) was stretched and tied tightly over the open end. The water inside changed the drum's sound.

Drums were usually round, but people in the northwest part of California also made and used square drums.

A Bounty of Beads

The Nez Perce put beads on many things -- belts, clothing, shoes, horse gear, tipis, cradleboards, and, of course, around their necks!

Beads were made from a variety of materials that people could find or trade for. Shells, bones, pebbles, claws, nuts, seeds, porcupine quills, dried berries, deer and elk antlers, buffalo horns, pieces of metal, hardened clay, birds' talons -- all of these and more were used as decorative beads. Holes were drilled into beads with stone or wood tools. In later years, they traded with

fur trappers for glass beads made in Europe.

"Pony beads" were single-color glass beads that were brought West on horse pack strings for trading. "Seed beads" are tiny beads that the Indians sewed onto clothing to create fancy designs.

Shell gorgets were often worn by Indians in the southeastern part of the United States. Others carved shapes from shells and other materials using tools made from bone or stone; the tools had to be harder than the shells in order to carve them. These pendants were worn around the neck.

Clothing - Vests, Breechcloth, Leggings, Cuffs, Anklets and Dance Bustles

The Nez Perce and other tribes made warm and beautiful clothing from animal hides or fabric they traded for.

Vests were useful, easy to make, and often beautifully decorated. Geometric designs were favored, but floral designs were often used, too.

Buckskin was a favorite material. It is made from the hide of a deer. (Buckskin can be made from elk hide, also, but it is much heavier!) First the hide is soaked, then the hair is scraped off using a sharp tool. It's a lot of work to get all the hair off. After the hide is scraped very clean, it's like thin dry leather. It's soaked again overnight in a special mixture to make it soft, like a conditioner, and then it's stretched and pulled and stretched as it dries to make it soft and pliable like a nice suede or velvet fabric. After that the buckskin is smoked -- not like a pipe but a different way. It is hung up above a slow and gentle fire in a lot of smoke for a long time. The smoke conditions and preserves the buckskin and makes it kind of waterproof and gives it a special color and fragrance.

Indians wore breechcloths made of buckskin or other fabric, 12 inches wide and about 6 feet long. They were draped in front and back over a belt at the waist. They were worn by boys and men, and tribes made them in different styles and from various materials.

Decorated bands were often worn by the Nez Perce and other tribes on the wrists and arms. They weren't very practical for daily work or hunting, but were worn for ceremonies, feasts, and dances -- and they still are today. These cuffs were usually made from buckskin or rawhide and were decorated with beads, shells, and fringe.

Not meant for everyday wear, anklets were worn for dancing -- and they still are worn today at pow-wows and Indian dance competitions. Their graceful sway and bounce adds to and enhances the dancer's movements. Some of the Indians in the Northern Rocky Mountain areas used the long white hair of mountain goats for their anklets. People in other areas used grass, plant fibers, or yarn made from sheep's wool.

Toys

Nez Perce girls and boys played with toys that helped them learn how to be grown-ups. Their parents and grandparents made small baskets, pots, bows and arrows, horses, and even tipis for

the children to play with. The girls often played "house" while the boys pretended to hunt.

Little girls sometimes put real puppies in toy cradleboards and carried them around pretending they were babies.

Sometimes they would make a small travois by lashing lightweight poles or branches together and strapping them to a dog. The children piled their toys on the travois and pretended they were moving camp with their horse.

Plains children enjoyed little villages of small tipis made by their parents. The girls worked around the pretend camp while the boys hunted. If the boys caught a prairie dog or squirrel or rabbit, the girls would roast it over a small fire -- a little feast that delighted their parents.

Storytelling

Telling stories was popular with all Indian tribes. A favorite storyteller or the chief often would tell stories about the tribe's past -- or stories that explained religious beliefs. Adults and children enjoyed listening to stories, just as we do now. They told stories for entertainment during long winters and to pass on the beliefs and values of the people. Children were taught many stories, and they kept them in their memory to share with their own children.

Stories from Europe that we call fairy tales begin with "once upon a time." Indian stories often begin with "before the people came."

Storytelling was a special activity, and each tribe had different rules about it. The White Mountain Apaches, for example, told stories only between dusk and dawn and when it was cold.

Indians liked to use stories to teach lessons about how to act and how to live with others. They also used stories in healing ceremonies.

Some stories were so important they could only be told by certain people at certain times.

Source: http://www.fs.usda.gov/detail/npnht/learningcenter/history-culture/?cid=fsbdev3_055783

Frequently Asked Questions
-from the Nez Perce Tribe Official Website

What did the Nez Perce people eat before contact with white men?
The Nez Perce people didn't just concentrate all their time on food gathering, hunting or food preparation. The question was "what kind of food did the Nez Perce people eat", and it so happens we travel with the seasons. I will describe the food gathering, hunting and preparing by going through each season and what a Nez Perce family (or band) would have gathered at that time.

In early spring, the women traveled to the lower valleys to dig root crops. The men traveled to the Snake and Columbia rivers to intercept the early salmon runs. The men still hunted, but much less during the salmon runs. In mid-summer all the people of the village moved to higher mountainous areas setting up temporary camps to gather later root crops, fish the streams, and do more hunting of the big game. By late fall the people settled back into their traditional villages along the Snake, Clearwater, and Salmon rivers. Salmon and other fish, game, dried roots and berries provided winter foods for storage. However, hunting parties would travel to the hills and river bottoms where the deer and elk wintered.

The basic roots gathered for winter storage included camas bulb (kehmmes), bitterroot (thlee-tahn), khouse (qawas), wild carrot (tsa-weetkh), wild potato (keh-keet), and other root crops. Fruit collected included service berries, gooseberries, hawthorn berries, thorn berries, huckleberries, currants, elderberries, chokecherries, blackberries, raspberries, and wild strawberries. Other food gathered includes pine nuts, sunflower seeds, and black moss.

Large game animals that were hunted include deer, elk, moose, bear (black, brown, and grizzly), mountain sheep and goats. After the introduction of the horse, the Nimi'ipuu men traveled to the Montana Plains to hunt bison and antelope with the Flathead (Sa-likh) people. Even after bison was introduced into the Nimi'ipuu diet, deer and elk meat were still important foods for the winter storage. Small game was hunted when needed, include rabbit, squirrel, badgers, and marmot. Birds such as ducks, geese, ruffed grouse, and sage hens were also hunted.

Today deer, elk, and salmon are still important foods for the Nimi'ipuu, but they are no longer our only foods. We also frequent restaurants and eat modern foods (TV dinners, microwave dishes, canned foods...)

How was the Nez Perce Tribe organized and governed?
Each village was led by a headman, and was made up of several related, extended families. The head man was generally one of the elder men of the group, attending to the general welfare of the village members. This was generally an inherited position, although the headman was at times also a shaman who was a religious figure, and healer. The largest village within the composite band had a band leader, including the administrating peace chief, and the war chief. The village council was made up of the band leaders, and important warriors. The council was in charge of making major decisions involving the village. The band leader was elected by the village council.

What did the Nez Perce people wear?
The Nimi'ipuu men wore long, fringed buckskin shirts, leggings, belts, a breech cloth, and several types of moccasins. Gloves were also occasionally worn by the men. The feathered bonnet was also a trait common to the Plains culture. This was popular by the time the Euro-Americans had arrived. In the cold weather, Nimi'ipuu men wore bison skin robes. Women wore long, belted buckskin dresses, corn husk basketry hats, and knee length moccasins. The dresses were decorated with elk teeth, beads made of shell, bone, and later glass, porcupine quills, and vegetable and mineral dyes. Both sexes painted their faces for certain ceremonies or occasions.

What kind of shelter did the Nez Perce people have?
The Nimi'ipuu lived in groups of extended families, in small villages along streams and rivers. The principal Nimi'ipuu house was the tule mat-covered long house. The length varied, but could be over 100 feet long. These dwellings were used for ceremonial purposes, and for winter housing by several families. There were several rows of hearths in the center of the structure, used by several families. These structures became less popular after the introduction of the tipi. The tipi is made using twelve wood poles with tule mat covers which were eventually replaced by bison skins during the late 18th century. After the introduction of trade, canvas covers replaced the bison skin and tule mats.

In early history were the Nez Perce people peaceful or warlike?
The Nez Perce people were warriors and known for their thought out and intelligent strategies in battle. The Nez Perce people helped Lewis and Clark in their travels in the Northwest. Lewis and Clark recorded how peaceful and helpful the Nez Perce people are, in their journal.

The Nez Perce

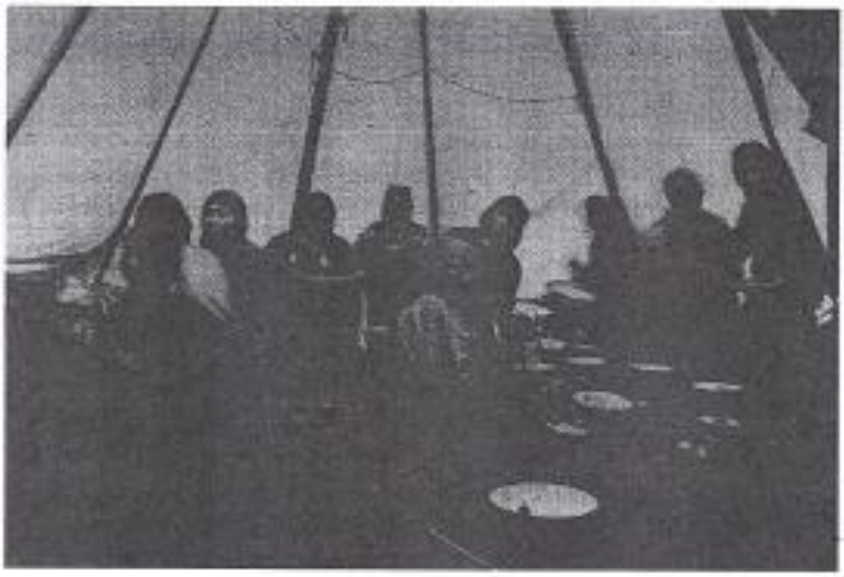
Spotted Eagle and Its-moo-ho-ho-lah were members of the Nez Perce tribe.
(Credit: IHS)

Tara nodded and got up. "A large Native American group that lived in Idaho was the ***Nez Perce***," she said. "Nez Perce means 'pierced nose' in French. People don't really know why they were given this name since most of them did not pierce their noses. They call themselves '***Ne-Mee-Poo***' which means 'We the People.'

"The Nez Perce owned more horses than many of the other tribes," Tara continued. "Most families owned between five to seven horses each. Some families had several hundred horses. The Nez Perce were excellent horse breeders. They were known for their beautiful Appaloosa horses."

"The Nez Perce ate fish like salmon and trout," continued Andrew. "They hunted animals such as deer, bear, rabbits, and ducks. Roots, nuts, and berries were also gathered for food.

"The Nez Perce used coiled baskets to store their food. Most of their spoons and bowls were made out of wood. They used a stone pestle and wooden mortar to grind dried meat and roots. The Nez Perce lived in longhouses and tipis. They also used sweat houses," concluded Andrew.



It's meal time inside this Nez Perce home.
(Credit: IHS)

"I'm going to tell about their clothing," said Renell. "The men wore long fringed buckskin shirts, vests, leggings, belts, breech cloths, moccasins, and gloves. Buffalo robes helped to keep them warm. Sometimes they wore feathered bonnets. The women wore long belted buckskin dresses. Their dresses were decorated with elk teeth, shells, porcupine quills, and bone beads. They wore hats and knee length moccasins. The women wore pieces of fur in their braids and on their clothing. Both the men and women would sometimes paint their faces."

"Super job," commented Mr. Brown. "Our next group is going to tell us about the Shoshone tribe."

Excerpt from
A Rendezvous with Idaho History

These Shoshone boys are learning their native dances.
(Credit: IHS)

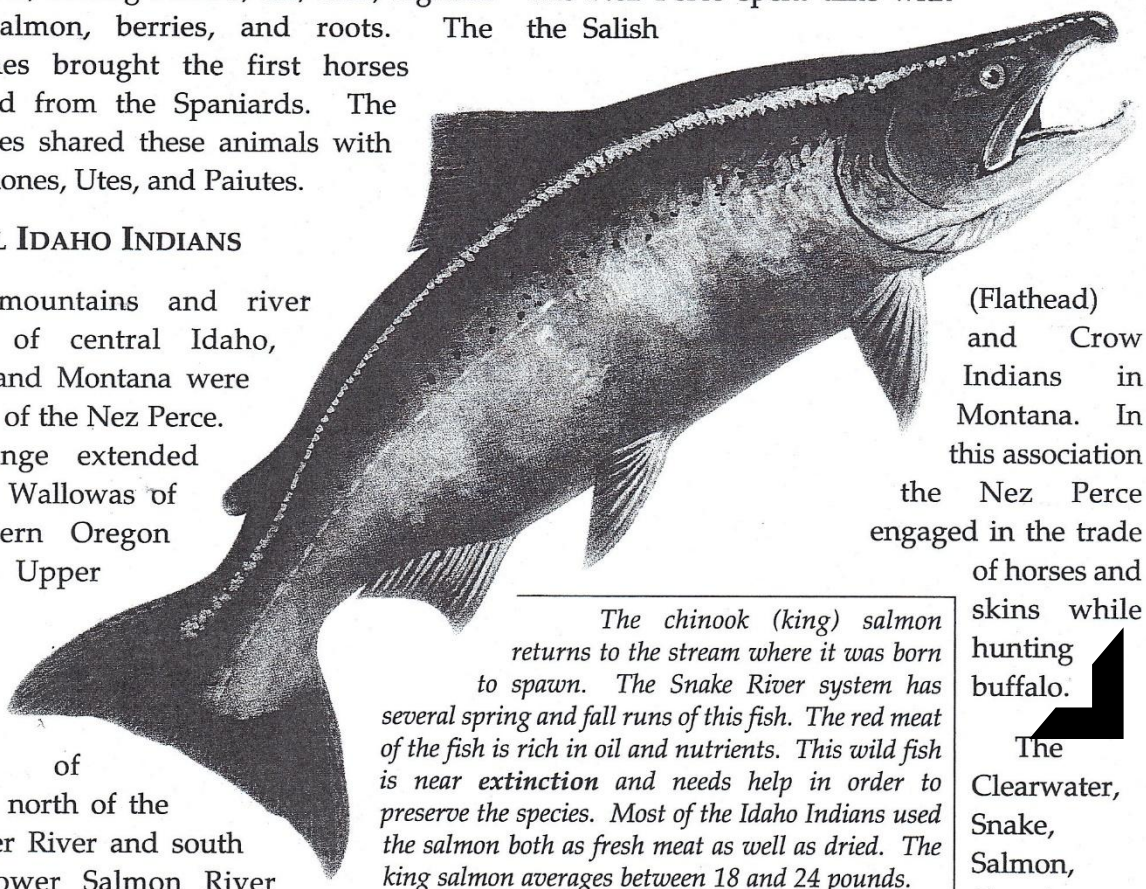
squirrels, ducks, eggs, fish, rabbits, deer, and antelope. Tribes living north of the Snake River fared better, finding buffalo, elk, deer, bighorn sheep, salmon, berries, and roots. The Comanches brought the first horses northward from the Spaniards. The Comanches shared these animals with the Shoshones, Utes, and Paiutes.

Central Idaho Indians

The mountains and river bottoms of central Idaho, Oregon, and Montana were the home of the Nez Perce. Their range extended from the Wallowas of northeastern Oregon to the Upper Missouri River drainage of Montana, north of the Clearwater River and south to the lower Salmon River country. The Nez Perce were the largest group of Indians, occupying 27,000 square miles of land. In even earlier times, their range would have been a much larger area.

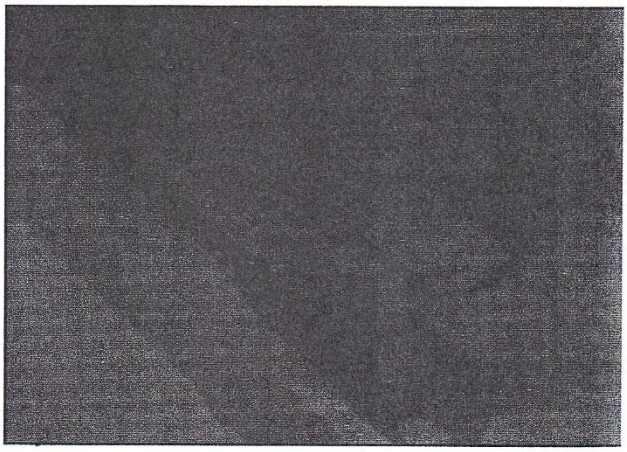
Anthropologists place this tribe into two basic groups--upper and lower Nez Perce. The lower group were the horse breeders while the upper group traveled into Montana for buffalo. Both groups gathered camas, bitterroot, kouse (a bulb), wild carrot, wild onion, serviceberries, gooseberries, thornberries, currants, and chokecherries. Pine nuts, black moss, and sunflower seeds were added to their diet.

The Nez Perce, great horse people, averaged five to seven horses per individual. The use of saddles, **horse trappings**, **travois**, and other **paraphernalia** was common in this tribe. The Nez Perce spent time with the Salish (Flathead) and Crow Indians in Montana. In this association the Nez Perce engaged in the trade of horses and skins while hunting buffalo.



*The chinook (king) salmon returns to the stream where it was born to spawn. The Snake River system has several spring and fall runs of this fish. The red meat of the fish is rich in oil and nutrients. This wild fish is near **extinction** and needs help in order to preserve the species. Most of the Idaho Indians used the salmon both as fresh meat as well as dried. The king salmon averages between 18 and 24 pounds.*

The Clearwater, Snake, Salmon, Grande Ronde, and Imnaha rivers were excellent salmon



Using spears, nets, traps, and hooks, the Nez Perce fished for salmon. Metals were obtained from the Chinook traders of the Columbia River.

NEZ PERCE

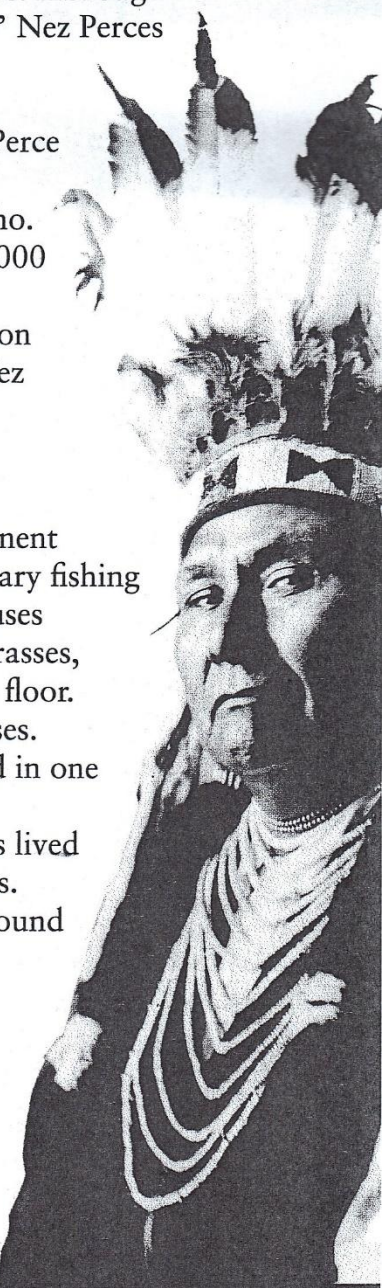
Except from
The Idaho Adventure

"Our legends go back [thousands] of years. It is important for people to know that. We did not start with Lewis and Clark."

—Alan Slickpoo, Nez Perce

The Nez Perce call themselves Nimi'ipuu, which means "the Real People" or "We the People." However, long ago, white men called them Nez Perce. Although this name is French for "pierced nose," Nez Perces generally did not pierce their noses.

The original homeland of the Nez Perce was 17 million acres stretching from parts of Washington, Oregon, and Idaho. In the 1800s, there were as many as 6,000 Nez Perces. Today, there are around 3,000. The Nez Perce Indian Reservation includes about 93 thousand acres in Nez Perce, Clearwater, and Idaho counties.



Shelter

Each group had at least one permanent winter village and a number of temporary fishing camps. Nez Perces lived in circular houses covered with cedar bark, sage, mats, grasses, and earth. They had mats covering the floor. In addition, they also lived in longhouses. Sometimes as many as 50 families lived in one longhouse.

By the later 1700s, some Nez Perces lived in teepees covered in dried animal skins. Teepees were set two feet below the ground in order to keep the inside warm.

Food

Nez Perces moved with the food supply. Fish was the main food, especially trout and sturgeon. Salmon was broiled, baked, or boiled. It

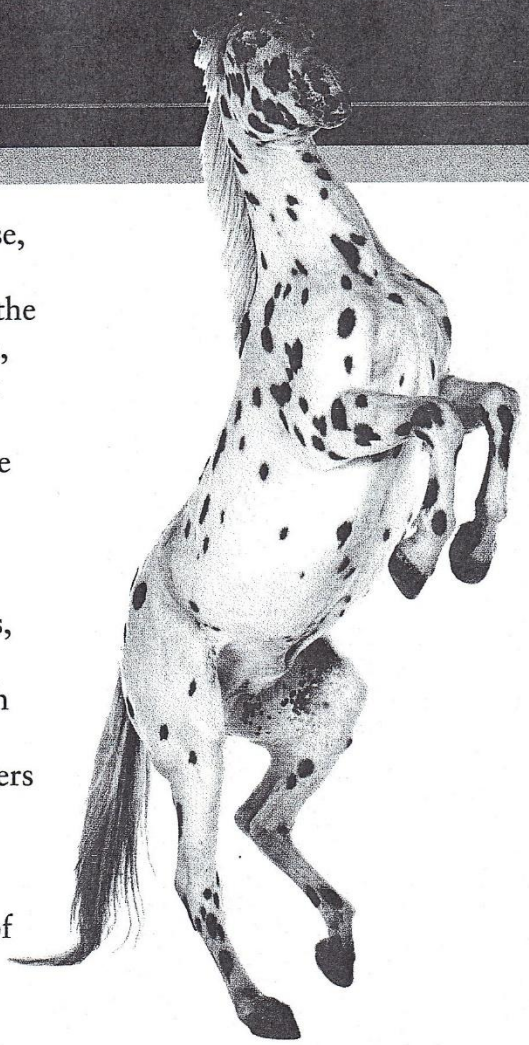
could also be dried and smoked. Nez Perces ate elk, deer, moose, mountain sheep, rabbits, and other small animals.

After they got horses, the people began hunting buffalo on the plains. They also ate camas, bitterroot, wild carrot, wild onion, and berries. The women peeled the camas and baked it in a pit oven. They also ate birds, eggs, horses, and lichens (fungus). When animals and plants were hard to find, they sometimes ate inner tree bark.

Tools

Hunters used bows (made of mountain sheep horn), arrows, nets, and deadfalls. A deadfall was a trap for a large animal in which something heavy would be dropped from above to crush and kill the animal.

Fish were speared or caught with nets and small traps. Others tools were made from bone and stone—especially obsidian. Women made baskets, bags, caps, cups, and bowls of woven reed. Mats were made of different plants. Nez Perces made mattresses from inner bark or dry grass. Blankets were made of elk hide. Folded animal skins provided pillows.



The appaloosa is Idaho's state horse. The Nez Perce raised these beautiful horses that were known for their strength and intelligence. **How can you tell an appaloosa from another horse?**

Clothing

Clothes were made of cedar bark and deer, elk, and buffalo skins. Men wore breechcloths, leggings, moccasins, and highly decorated robes. Women wore moccasins, fringed gowns, and basket hats. Later, fringed skin caps decorated with elk teeth replaced basket hats.

Religion

Spirits were in all of nature. Men and women could be religious leaders if they had strong guardian spirits. The Nez Perce believed religious leaders could help the sick and control the weather. They also believed these leaders could be evil.

One of the most famous Native Americans in our nation's history is Chief Joseph. His tribal name was Hin-mah-too-yah-lat-kakt. This means "Thunder Rolling Down the Mountain." He became chief of the Nez Perce tribe in 1871.

The Nez Perce Tribe

The Nez Perce Indians lived in central Idaho along the Clearwater River and the lower Salmon River. (Other Nez Perce lived in Oregon and Washington.) Their winter villages were in the Clearwater Valley. Winter is warmer there than in the mountains, and there is little snow. In summer they took trips over the high mountains. Some would go to Montana and Wyoming to hunt buffalo. Others would go to summer camp at Lake Wallowa in eastern Oregon. During their trips, they would gather wild food such as berries, camas lilies, fish, and wild animals.

"Nez Perce" is French, meaning "pierced nose." Early French Canadians named the tribe Nez Perce because some of the Indians were wearing ornaments in their noses.

The Nez Perce were known for their fine horses. Large herds could be seen grazing on the rich grassy hills of the Palouse Country. The Palouse was the tribe's richest pasture land. Some of their horses were spotted. Later, when the fur trappers arrived, they gave the name "Palouse" to horses with spots. "A Palouse" grew into the word "Appaloosa". Today Appaloosa horses are prized by many horse lovers.

The Nez Perce were friendly from the very first. When Lewis and Clark arrived weak from hunger, the Nez Perce gave them food. Later, when more people, including trappers and traders, arrived, they were still friendly and helpful. War with the Nez Perce came only because settlers were pushing the Nez Perce off their land.

Excerpt from *The Story of Idaho*

Appendix B

Source: A Rendezvous with Idaho History

Chapter 3
Native Americans

"Today in Idaho history, we are going to talk about come to America," Mr. Brown began.

"You mean the Pilgrims?" asked Michael.

"No! Christopher Columbus came here before the Pil Renell.

"It's true that Christopher Columbus came here befo has been over 500 years since Columbus came to North A Brown.

"That's a long time ago!" exclaimed Keith.

"Yes it is," said Mr. Brown. "But scientists think tha to North America between 10,000 and 15,000 years ago." down the world map. "It is believed they walked here from the continent of Asia," he said pointing to the map.

During the was dry la America.

"They couldn't have walked," stated Yeong Se. "There is water between Asia and North America."

"Good point, Yeong Se," said Mr. Brown. "There are now about seventy-five miles of water between the two continents. Scientists believe that both North America and Asia were very cold about 12,000 years ago. This cold time was called the **Ice Age**. A large part of these continents was covered with ice. It was so cold that the rivers froze. Frozen rivers did not take water back to the ocean. The level of the ocean dropped about 400

This map shows where the six main Indian tribes lived when white men first came to Idaho.

feet. This uncovered a stretch of land between the two continents.

"People walked from Asia in search of food. They began to explore this new land. After a long period of time, they had settled all over North and South America. They developed different **customs** and **cultures** depending on where they lived."

"What do you mean by customs and cultures?" asked Kevin.

"That is the way people live," explained Mr. Brown. "For example, people who settled in cold and snowy areas had a different way of life than people who lived in very warm places. They wore different kinds of clothing and ate different types of food. They even spoke different languages."

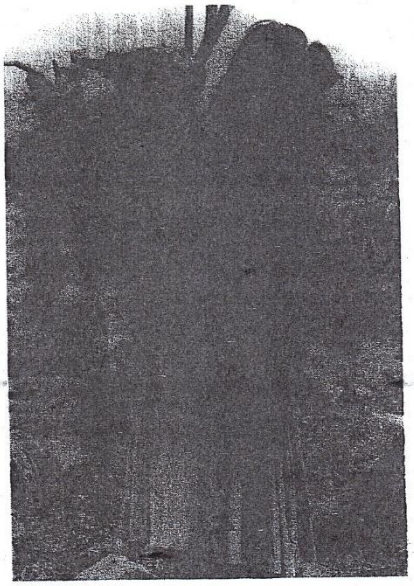
First People in Idaho

"When the first explorers came to Idaho, there were six main groups of Native Americans living in this area. They were the ***Kootenai***, ***Kalispel***, ***Coeur d'Alene***, ***Nez Perce***, ***Shoshone***, and the ***Bannocks***," continued Mr. Brown.

"I heard that there was a tribe in southern Idaho called the Sheepeater tribe," said Tim.

"That is one of the things that makes it difficult to study about the Native Americans. Many of the tribes had several names. Some bands would change their name depending on what food they were eating. For example, a band might call themselves Sheepeaters when sheep was their main food. Then they might call themselves Camas eaters when they were eating camas roots. This could be very confusing. You may also notice that a tribe's name is not always spelled the same.

"We will be studying about the different tribes. You will see that in many ways these groups are very different. You will also find that many things in their life styles are similar. Can anyone guess a way in which they were alike?"

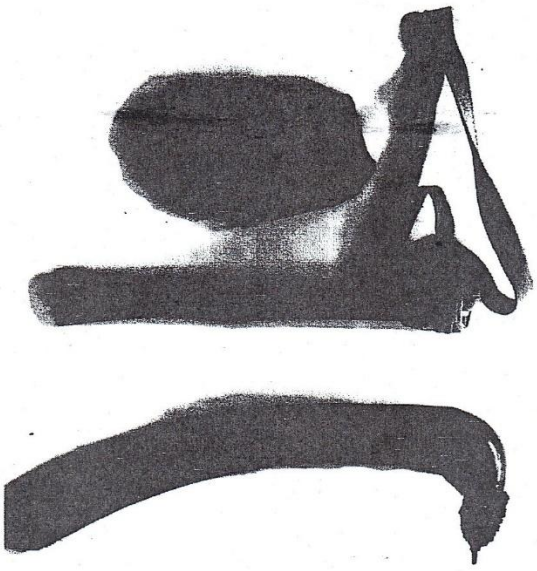


Baskets were used to help carry many different things.
(Credit: IHS)

Hunting and Gathering Food

"They all hunted, didn't they?" questioned Tim.

"Yes. Many of the tribes spent most of their time gathering and fixing food for their families. The men would do most of the hunting and fishing. They used tools like bows and arrows, nets, hooks, spears, and traps for hunting and fishing. They did not have metal. They made their tools from stone, wood, and bones," explained Mr. Brown.



These tools were used to clean animal skins.
(Credit: IHS)

"The women would dig roots such as **camas** and **bitterroot**. The roots were then dried or baked. The women would use a **mortar** and a **pestle** or a **mano** and **metate** to grind the roots into a fine powder. This powder was used for food. The bad part about grinding food this way was that pieces of rock from the grinding tools would break off into the food. When the Indians ate their food, little pieces of rock would break or wear their teeth down." Mr. Brown showed them pictures of a mortar and a pestle and a mano and metate. "Can you imagine how hard it would be to grind up a root with something like this?" he asked.

"I'll bet they wished they had a food processor," giggled Marla. The kids all laughed.

"You might be right. It certainly would have been easier," agreed Mr. Brown. "The women also gathered nuts and berries. It was usually the women's job to clean an animal once it was killed. They wove baskets too. Baskets were used to carry and store things. Some baskets were woven so tightly, they could even hold water. They could cook food in these baskets."

A mortar and pestle or a mano and metate were used to grind food.

"How could you cook in a basket? Wouldn't it burn on a fire?" questioned Jenny.

"Good question. First they put water in the basket. Hot stones were then dropped into the baskets to heat the water and the food," Mr. Brown explained. "Can anyone else think of another way in which the different tribes may have been alike?"

These Nez Perce women are digging camas roots for food.
(Credit: IHS)

This drawing shows a woman pounding camas roots.
(Credit: IHS)

"I've heard that they would kill an animal only when they needed food," said Andrew.

"Yes, the Native Americans respected nature," remarked Mr. Brown. "They only took from the land what they needed to survive. They had a use for every part of any animal they killed. The hides were used for tipis and clothing. Bones were used for tools."

"What if they killed a large animal like a buffalo? They didn't have any refrigerators," stated Abigail.

"It was hard to keep the meat from spoiling. Sometimes they dried the meat in strips to make **jerky.** They also made **pemmican.** This was made by grinding dried meat into a fine powder. It was then mixed with melted fat from the animal and made into little cakes. Sometimes berries were added to the pemmican. Some tribes would use the meat from fish to make pemmican."

"Yuck! I'd rather have a peanut butter and jelly sandwich," said Kelsey.

"They didn't have peanut butter and jelly sandwiches," said Mr. Brown. "But I'm sure the pemmican probably tasted pretty good."

Indian Homes

"How else do you think they were alike?" continued Mr. Brown.

"Didn't they all live in **tipis**?" asked Tara.

"The Native Americans lived in several kinds of shelters. The most common was the tipi. This was a type of tent shaped like an upside down ice cream cone. It was covered with animal hides. Before hides were used, they covered these homes with mats made of woven grasses. Tipis could be easily moved. It was usually the woman's job to take down and set up the tipi whenever it was time to move.

"Another Indian home was the mat-covered **longhouse**. As many as fifty people would live in this type of home. This was a more permanent home. It was used mainly in the winter months. Each family would have its own fire. When children got married, they did not move out of the house. The family would just add more room to the longhouse."

"Boy, I'll bet those longhouses could get pretty long," said Adam.

"You're right. They could be over 100 feet long," stated Mr. Brown. "Many different tribes used longhouses.

"Some of them also used **sweat houses** or **sweat lodges**. These were made of sod, sticks, or hides. Inside the sweat house, water was poured over hot rocks to make steam. The men would sit in these hot sweat houses. Then they would jump in the ice-cold river. Being in a sweat shelter is like being in a steam room. These shelters were used for religious reasons. They were also used to help sick people feel better.

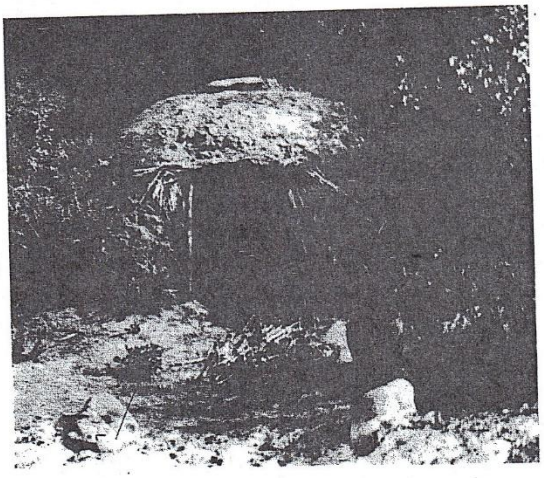
"Many of the Indians lived in the mountains, where it was cooler, during the summers," Mr. Brown went on. "During the winter, they would move to the deserts and valleys. These places were warmer and had less snow. The tribes that lived in northern Idaho did not move around as often as the southern tribes. The southern tribes had to move more often to find food. Sometimes they would build a dome-shaped house to protect them from the wind and sun. It was called a **wind and sun shelter**."

The tipi was used by all of the Idaho tribes.

(Credit: IHS)

This summer tipi was made from brush and branches.

(Credit: IHS)



Water was poured over hot rocks to make steam in this sweat lodge.

(Credit: IHS)

Petroglyphs and pictographs can still be seen in Idaho. This is Indian Rock near the Snake River.

(Credit: IHS)

Communication

"You said that most of the tribes hac different languages. How could they talk to each other?" asked Russell.

"**Sign language** was one way the Native Americans talked to one another They would use their arms and hands tc make signs."

"Is that kind of like the sign language we use today with people who canno speak or hear?" asked Russell.

"It is the same idea," said Mr. Brown "Rock art was also a way o communicating. It was not a writter language. Symbols were painted on rocks to create a **pictograph**. The paint was made by mixing plants and mineral with water, oil, or grease. The Native Americans painted symbols on the rocks with their fingers, strips of animal skin or pieces of fur.

"Another form of rock art was the **petroglyph.** These were formed by scratching symbols onto a rock with a stone It is hard to find rock art today. It is sad that some peopl have ruined some of this artwork. Time and weather have alsc worn many of the symbols away. Most of Idaho's rock ar can be found along the Salmon and Snake rivers."

The horse changed the way of life for the Native Americans.

(Credit: IHS)

Transportation

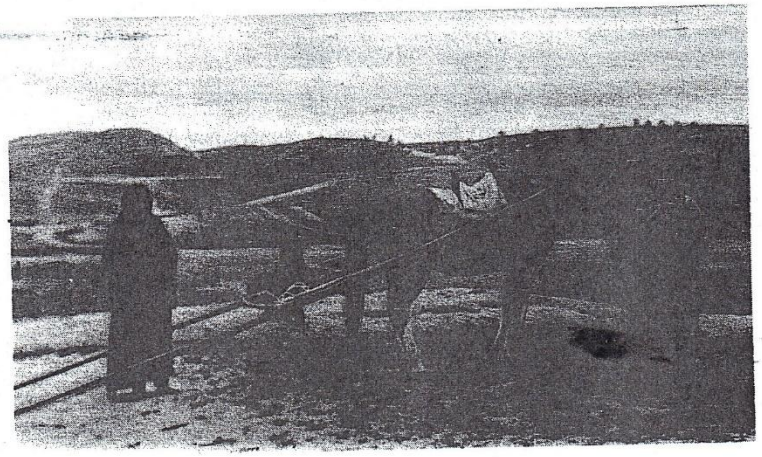
"Being able to communicate wa really important to the Native Americans Transportation was also important. Hov do you think they got from place t place?" asked Mr. Brown.

"They walked," said David.

"You're right. They walked a lot, bu how else did they get around?" asked Mr Brown.

"They rode horses!" exclaimed Wyatt.

"You're right. Horses, like the Hagerman Horse, lived in Idaho long ago, but they all died. There were no horses in Idaho for a long time. After the year 1700, horses were brought back into Idaho. Horses really changed the lives of most of the tribes. They made hunting easier. The Native Americans were able to hunt larger animals. Horses became a sign of wealth. They were often sold or given as gifts. Some were stolen during raids on other tribes."



Horses could pull large loads using the travois. Would you like to travel like this?
(Credit: IHS)

"I've seen pictures of a horse pulling a little sled-like thing behind him," said Katie.

"That is called a **travois**," said Mr. Brown. "Two long poles tied together were fastened to the horse. The other end of the poles would drag along the ground. They could fasten a skin between the poles. Then they would pile things they wanted to carry on the travois. For a long time, the Native Americans used dogs as pack animals. Once they had horses, they found they could carry even larger loads."

"Didn't they use canoes?" asked Erin.

"Yes, some of the tribes also used canoes or boats as a form of transportation."

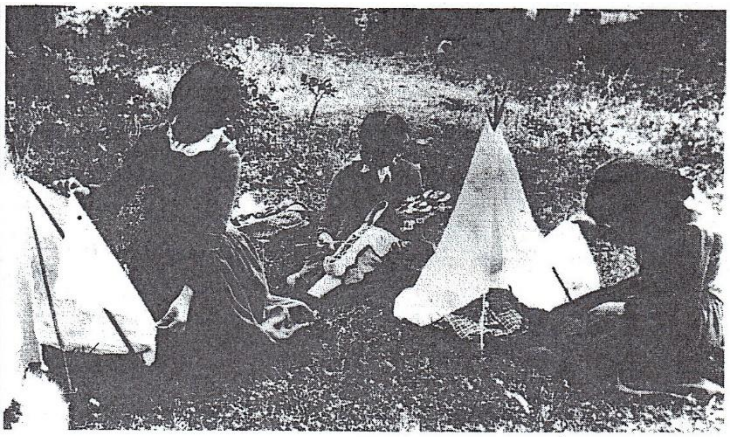
This dugout canoe was made by hollowing out the inside of a log.
(Credit: IHS)

Indian Children

"Have you ever thought about what it would have been like to be a child in an Indian village?" asked Mr. Brown.

"I'll bet all they had to do was play. They didn't have to go to school," said Gania. "I think I would like that."

"I don't think their lives were that easy," Mr. Brown continued. "Native American children helped their parents with the chores. The boys would help their fathers with the hunting



Native American children liked to play when their work was done.
(Credit: IHS)

and the fishing. The girls helped their mothers prepare the food. They also helped take care of the younger children. When the work was finished, they liked to play games and have fun. The Indian children did not have televisions, bicycles, or any of the fancy things you have today. They enjoyed dancing, running races, and swimming. Even though they didn't go to school like you do, they were still learning. All of the chores and even the games they played helped to get them ready for the life they lived."

"It sounds like they liked doing many of the same things we like to do," said Laurel.

This baby looks snug and happy in its cradleboard.
(Credit IHS)

"You're right. They also enjoyed listening to stories just like most of you. Their parents and grandparents would tell them stories called **myths** or **legends**. These were stories about people and animals. These myths or legends are still very important to the Native Americans today."

"I would like to hear some of the stories they told," said Maria.

"There are some books of myths on the back table if you would like to read one later," encouraged Mr. Brown.

"How would you like to learn more about each of the tribes that lived in Idaho?" The whole class nodded their heads. "Good. I am going to divide you up into small groups. Each group will find out more about one of the tribes. We will share what we learn with the class the next time we have Idaho history."

The following week, all of the groups were prepared to share the information they had found. Mr. Brown began, "Which group found out about the Kootenai tribe?"

"That was our group, Mr. Brown," said Erin.

"Why don't you come forward and let's get started," said Mr. Brown.

Name _____ Date _____

Native Americans of Idaho

Directions: Answer the following questions about Chapter 3. Remember to use evidence from the text to support your answers!

1. According to text, where do scientists believe the first people to come to North America came from? How did they get here? _____

_____

2. How does Mr. Brown define culture? _____

3. Name the six tribes discussed in this chapter. _____

_____

4. The author has written this chapter in sections. How are they organized? _____

_____

_____

5. Explain the positive and negative aspects of using a mortar and pestle. _____

_____

_____

_____

6. Using evidence from the text, name three ways Native American tribes are alike. _____

_____

_____

7. Describe two types of Native American shelters discussed in this chapter. Why were there so many different kinds? _____

_____

_____

8. What is the difference between a pictograph and a petroglyph? _____

_____

9. Why were horses important to the Native Americans? _____

_____

10. How is your life similar to a Native American child's life? How is it different? Use evidence from the text to support your description of a Native American child's life. _____

_____

_____

_____

Appendix C

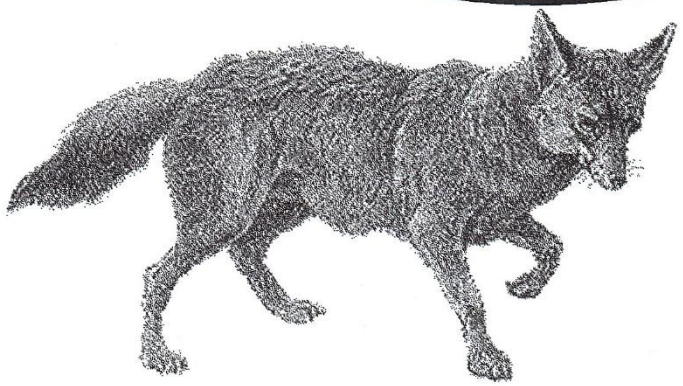
This month's theme:
Coyote stories

Contents

The Newsletter of the Idaho State Historical Society's Junior Historian Program

PROSPECTOR

November, 2003



Coyote Stories

What do you think of when someone says "American Folktales"? Do you imagine a giant lumberjack named Paul Bunyon chopping his way through the forest with his pet blue ox? Or maybe you picture a skinny, shabbily dressed boy named Johnny Appleseed with a bag full of seeds, planting fruit trees wherever he goes. From Davy Crocket to John Henry, these familiar names are the characters most of us think of when we picture American stories or folktales.

But there are other older, less familiar stories that are important to our cultural heritage. Long before any Europeans visited North American, there were people who lived on this continent. These Native American people told stories of a time before humans walked the Earth. These fascinating stories were passed down from generation to generation, for perhaps thousands of years, and are still told today.

There are many tribes of Indians in North America and each has unique stories. Strangely though, there is a character who keeps popping up all over the continent. From Canada to Mexico, from the Pacific Ocean to the Mississippi

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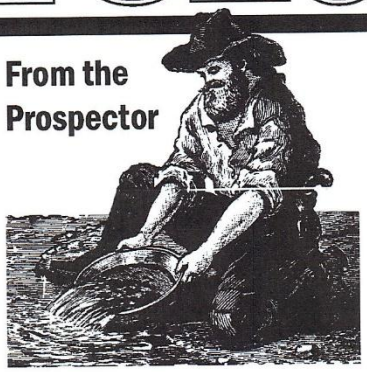
From the Prospector



Howdy Prospectors!

This month my best friend, my mule, tried to convince me to write an entire issue on famous mules in Idaho history. He thought it was a pretty good idea. "Mules are important," he said, "everyone loves to hear a good mule story." Well I don't know about you guys, but I don't know any mule stories and even if I did, I'm not sure I'd write an entire issue about them. But, his idea got me thinking. Is there another animal that I could write about? Is there some critter whose stories are important to Idaho? In the end, I picked coyotes. As I'm sure you'll agree after reading this month's issue, Coyote stories are some of the best in the west.

Remember to send me your submissions for next month's issue. I can't wait to see what you come up with!

Coyote Stories Continued

River, a character named Coyote is the star of many of these tribal stories.

Coyote is especially popular in Idaho. In addition to many other tribes, Coyote appears in the stories of the Kootenai and Coeur d'Alene to the north, the Nez Perce in the central regions, and the Shoshone to the south. Coyote is everywhere.

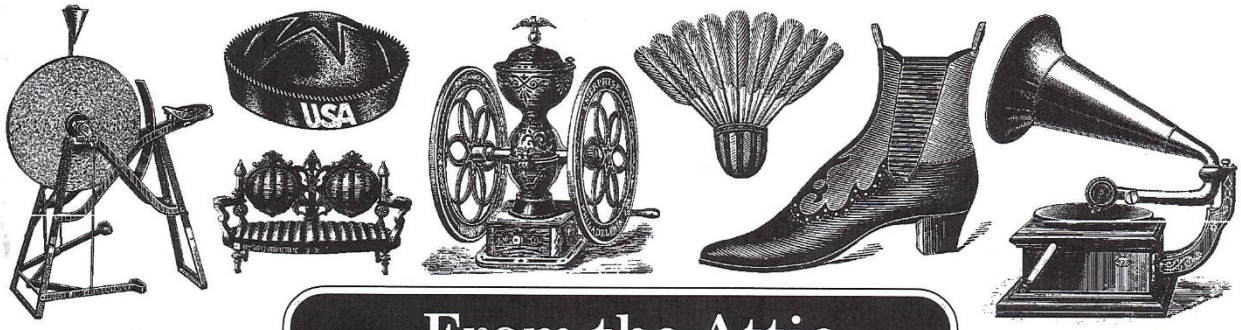
Native American folktales might first seem unusual to those unfamiliar with them. Although most of the characters in the stories have animal names, they are not really animals. Coyote is not like the canine scavenger that roams the state today on four legs, nor does he look like a typical Indian. Not quite an animal and not quite human, Coyote is instead, a magical creature from the distant past.

Coyote is also a trickster. A trickster is a character who can be good or bad, hero or villain, wise man or clown. Coyote is known for his many daring adventures, fighting monsters and defeating horrible enemies to help the other creatures of his world, but he is also known for his poor behavior. Coyote is sometimes a liar and a cheater. He is often greedy and tries to take more than he needs. Although Coyote is clever, his foolish choices sometimes get him into trouble.

Another thing that might seem strange to those of us who haven't grown up in a Native American community, is that Coyote stories were not written down until recently. Oral storytelling is an important tradition that many of us are unfamiliar with. Because most Native American tribes did not have a written language, they could not keep their knowledge and history in books. Storytelling was an important way to teach children about the world around them.

For example, a Coyote story might teach children how to find the North star so they would never get lost, or it might explain the best time and place to go salmon fishing in the area. Coyote stories also could teach a child how to act. Since Coyote's bad behavior often got him into trouble, children listening to the stories could learn that being good had more rewards than being bad.

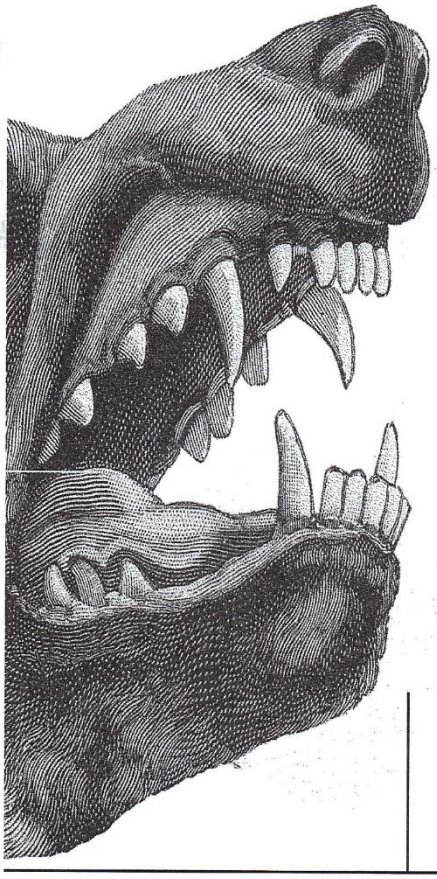
Although Coyote stories were important teaching tools, they had another purpose. Before radio and television and computers, storytelling was a great way for the family to get together and have a good time. Imagine you and your family snuggled up to a warm campfire on a cold starry night listening to the fantastic adventures of Coyote. Coyote stories are fun.■



From the Attic

Heart of the Monster

The Nez Perce tribe tells many wonderful Coyote stories. In some of these tales, real landmarks are mentioned to teach the children geography and to help them appreciate the landscape. In one of the most famous Nez Perce stories, Coyote creates all of the human Indian tribes by cutting out the heart of a great monster. Near the town of Kamiah, on the Clearwater River, stands a tall rocky hill that represents the heart of the great beast. This area is protected as an important Nez Perce cultural and historic site.



We have included a written version of this famous Nez Perce oral story, so that you can experience this enjoyable piece of Idaho folklore. Next time you are near Kamiah, stop and visit "the heart of the monster." You won't be disappointed.

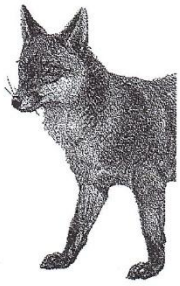
One day Coyote noticed it was very quiet. "I wonder where all the animals have gone," he thought. "I think I'll go look for them." He searched for his friends everywhere, in the mountains, the forest, and near the rivers, but no one was around. Tired and ready to give up, Coyote sat down to rest.

"Lima, lima, lima," shrieked a voice from below him.

It was Meadowlark. Because Coyote hadn't been paying attention, he had sat down upon the poor bird and broken her leg. She was very angry, but Coyote made her a deal to calm her down. "I will make you a new strong leg out of wood if you tell me where everyone went."

The Meadowlark agreed. "Everybody has been swallowed up by a ferocious monster," she said and then she gave Coyote directions to where the beast was last seen.

After fixing the bird's leg, Coyote packed his fire-making supplies and some knives and set out to find the monster. When he arrived where Meadowlark had directed him, he couldn't believe his eyes. Before him was a gigantic monster lying on his belly. The creature was so big that his back reached as high as the



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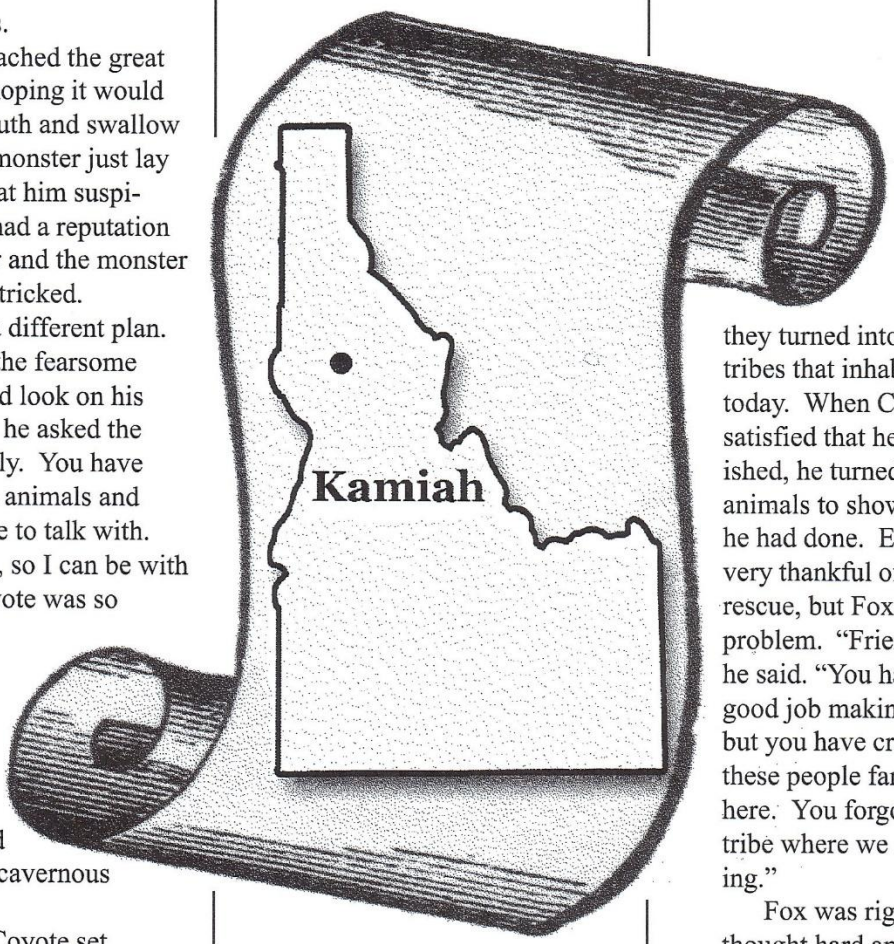
Heart of the Monster Continued

nearby mountains.

Coyote approached the great beast fearlessly, hoping it would open its giant mouth and swallow him up. But the monster just lay there and looked at him suspiciously. Coyote had a reputation as a troublemaker and the monster didn't want to be tricked.

Coyote tried a different plan. He walked up to the fearsome creature with a sad look on his face. "Help me," he asked the beast. "I am lonely. You have swallowed all the animals and now I have no one to talk with. Please eat me too, so I can be with my friends." Coyote was so sincere that he convinced the monster that he was telling the truth. The beast opened up his mouth and sucked Coyote down his cavernous throat.



Once inside, Coyote set immediately to work. He called for all the animals who were trapped inside to help him start a fire and then he began to cut away at the monster's heart. When the beast saw the smoke coming from his belly and felt the great pain in his chest, he knew that Coyote had tricked him, but by then, it was too late. Coyote finished slicing out the monster's heart and all of the animals were free.

In celebration of the escape, Coyote carved up the body of the great monster. Whenever he sliced off a piece, he would throw it far away in a different direction. Wherever these pieces landed, they turned into the human tribes that inhabit the Earth today. When Coyote was satisfied that he was finished, he turned to the other animals to show them what he had done. Everyone was very thankful of Coyote's rescue, but Fox noticed a problem. "Friend Coyote," he said. "You have done a good job making humans, but you have created all these people far away from here. You forgot to make a tribe where we are standing."

Fox was right. Coyote thought hard and then came up with an idea. He washed the monster's blood from his hands and let the drops sprinkle on the ground. This blood turned into the Nez Perce tribe.■

Appendix D

Native American Research Project

Overview: You will be working in a small group to research one of Idaho's Native American tribes. Your job will be to learn as much as you can about your tribe's culture. Once you have collected information about your tribe, you will plan a group presentation. You will pretend you work as a docent in a children's museum. Your job will be to teach the museum visitors (your classmates) about your tribe's culture. Important parts of any museum are the audio-visual displays, so you will also create an audio and/or visual aid to go along with your presentation.

Requirements:

1. Participate and be a good team player!
2. Use at least three sources to find information for your group's presentation.
3. Complete your research note catcher.
4. Assist your group in creating a lesson plan, audio-visual aid, and assessment for your presentation.
5. Take part in the oral presentation in some way.
6. Complete a self and group evaluation.
7. Use the scoring rubric to guide your decisions.

Group Members _____

_____

Native American Tribe _____

Presentation Date _____

Group Investigation Planning Sheet

Group Members	
Our Topic	
Group Leader	
Recorder	
What do we want to find out?	
What are our available resources?	
Assignments	

Research Note Catcher

Source 1 (Author, publication date, type, etc.)
Information/Facts/Evidence

Source 2 (Author, publication date, type, etc.)
Information/Facts/Evidence

Source 3 (Author, publication date, type, etc.)
Information/Facts/Evidence

Group Presentation Plan

Topic	
Objectives What do we want our classmates to learn from our lesson?	
Materials Needed	
Procedures How will we teach our information to the class?	
Assessment How will our classmates show us what they have learned from the lesson?	
Audio-Visual Aids	

Group Presentation Scoring Rubric

Group Members _____

CRITERIA	Accomplished 3 points	Developing 2 points	Not Yet 1 point
Students present information in a logical way.	Presentation was well organized and logically presented. No confusing parts.	Presentation was organized, but there were some confusing parts.	Presentation was not organized and was confusing.
Students use appropriate academic language.	Students used appropriate academic language.	Students used appropriate academic language most of the time.	Inappropriate language was used.
Students make appropriate eye contact.	Students used appropriate eye contact.	Students used appropriate eye contact most of the time.	Eye contact was limited or not used appropriately.
Students speak clearly.	Students spoke clearly.	Students spoke clearly most of the time.	Students did not speak clearly.
Visual aids are organized and visually appealing.	Visual aids were organized and visually appealing.	Visual aids were organized or visually appealing.	Visual aids were not organized and visually appealing.
Assessment activity matches presentation.	Assessment activity matched the presentation.	Parts of the assessment activity matched the presentation.	None of the assessment matched the presentation.
At least three sources were used for researching the presentation.	At least three sources were used in researching the presentation.	Two sources were used in researching the presentation.	One source was used in researching the presentation.

Comments _____

_____

_____

_____

Grading Scale:
19-21 points= A
17-18 points= B
15-16 points=C
13-14 points=D
0-12 points=F

Total Points _____

Project Evaluation Form

Name _____ Group Members _____

Topic _____

Group Evaluation

Members of the group…	**AGREE**	**SOMEWHAT AGREE**	**SOMEWHAT DISAGREE**	**DISAGREE**
completed their assignments on time.				
understood the purpose of the project.				
listened to others' ideas.				
gave appropriate feedback to those who contributed ideas.				
stayed on task.				
participated in group meetings.				
helped prepare and present the final presentation.				

Self-Evaluation

I…	**AGREE**	**SOMEWHAT AGREE**	**SOMEWHAT DISAGREE**	**DISAGREE**
completed my assignments on time.				
understood the purpose of the project.				
listened to others' ideas.				
gave appropriate feedback to those who contributed ideas.				
stayed on task.				
participated in group meetings.				
helped prepare and present the final presentation.				